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LETTER FROM MISS MOOKERJI.

THE following is a letter written by Miss Mookerji (whose picture you see in this number,) a native teacher in Gujranwala, India, and employed by the Ladies' Missionary Society of the 4th U. P. church, Allegheny City.

Miss Rosa McCullough secured her as one of her assistants, and as she knew the language and was accustomed to the climate—a matter not to be overlooked—she was ready for active work in the Master's vineyard. She is well educated, as is her aged father, who assists her in her work when his health will permit. Miss McCullough and Miss Anderson, of our India Mission, say of her that she is a very great help to them, for she can enter homes that they cannot, and teach the word of life. She renders a monthly statement of her work to Miss McCullough, who forwards it to us.

Would that the publishing of this may cause other societies to favorably consider the matter of trying to secure a Christian native to assist our missionaries who have given themselves to do *great work* for the Master in far off lands.

GUJRANWALA, June 8th, 1888.

MY DEAR MISS MCCULLOUGH:

IN giving you a report of my work for the month of May, 1888, I have to state that out of twenty-four girls who competed for the Bible examination seven have come out as successful candidates. It is indeed gratifying to report that a young girl about twelve years old has obtained the highest mark, *i. e.*, out of 100 she has 89 marks, which makes our school to stand first in the order of merit, and hence a larger amount of the prize money has been awarded to our school than any of the schools throughout the Punjab.

Great praise is due to Rev. Mr. Baring for his endowment of a capital, from the proceeds of which $100 are annually divided among such Hindoo and Mahomedan families as might succeed in passing a prescribed course of examination from the Bible. This fund. which goes by the name of Mrs. Baring's Memorial Fund, has a double purpose in view: 1st, by holding out prizes to the successful candidates, it creates a desire among them to study the scriptures, which they would otherwise neglect; and secondly, it ful-

fills the design of the donor by diffusing the knowledge of Christianity throughout the country. The rich and great men have squandered vast amounts of their wealth in erecting life-like busts, animated statues, beautifully polished marbles with carved work in letters of gold, for the commemoration of their departed dead. But what are these when compared with the noble and generous act of philanthropic Baring? They avail nothing to the dead, but Mr. Baring's plan of preserving the memory of the dead is more to be applauded than the vanities of the rich and the great.

You will be sorry to hear that three of the branch schools have gone down, both in number and efficiency. I ascribe this partly to the negligence and want of fidelity on the part of the teachers, who have not done what they were required to do, and partly to the inefficient management of my new helper, who will most likely resign her post and go down to Jaunpoor, in the Northwestern Provinces, in the capacity of a zenana teacher connected with the church missionary society. I have closed the three branch schools for the time being, and hope to reopen them as soon as I can secure better teachers. I really do not know how I am to conduct so big a central school with the ten branches connected with it in case Miss Chatterjee, my helper, goes away. I know nobody in the station who can be spared for the school work. Hard labor about seven hours a day has ruined my health, but I am still willing to sacrifice it in promoting the cause of my Redeemer; but such resolution borders on self murder, which is again sinful. Our schools are now in a prosperous condition. They will thrive as much by our labor as they will decline by our negligence. I hope you will be kind enough to make some arrangement for a competent helper, with as little delay as possible, otherwise the schools may suffer. If you think the educational staff is too high in the girls' schools, please get a native Christian woman on a small pay; but she must be thoroughly acquainted with the vernacular languages current in the country. English educated ladies won't answer our purposes. Had English been the medium of our education I would not object to it. I shall here insert an incident which occurred during the course of my school work: One day a girl of my school was asked by her eldest sister whether she could read and explain to her the meanings of "*The Vishan Sahana Nim*," a small pamphlet containing the thousand different names given to Vishan, the second person of the Hindoo Trinity. This the girl declined, saying that she had never been taught to read Sanscrit and consequently she could not do it. Her sister, on hearing this, remarked, "what! you are so long in the school, and yet you cannot read and explain it?" Her sister, who boasted of her Sanscrit knowledge, was in fact perfectly ignorant of it. All she knew of it she got by heart like a parrot. The youngest sister, who was much enraged by the cutting remark made to her by her sister, asked that she should undertake to explain it to her. On hearing this, the eldest girl said, "What explanation do you want? The pundits, or great Sanscrit scholars do not thoroughly understand it." To this rejoined the little girl, "How can you, by mere recitation, endeavor to obtain the salvation of the soul and purification of the heart." The elder girl on hearing this immediately ran to her mother and said that her youngest daughter had almost become a Christian. From this short conversation one is apt to judge the difference between Christian training and the training of an idolatrous nation plunged in error and superstition.

On another occasion I had a short conversation with a highly prejudiced woman who was in the habit of calling Christians by the name of "*Kerannees*,"

a word the origin of which is involved in deepest obscurity, no real clue to it having yet been discovered. The people of Bengal and almost every other country in India apply this epithet to such as serve either in the mercantile or in the government offices, in the capacity of clerks. In the Punjab it is quite different. The name Kerannee is chiefly given to those who have embraced Christianity from the lowest and most degraded class of people. Some of the Payabees are of the opinion that whoever renounces his ancestrial faith and becomes a Christian is stigmatized with the nick-name of a Kerannee. To the old woman with whom I had a short conversation about the meaning of the word Kerannee, and who often delighted to call us by the name, I asked whether I could apply the epithet, Kerannee, to Gurn Nanah, the founder of the Seikh religion: To this, said she, "Why should he come under that contemptuous name, and what reason can you give for it?" To this I remarked that "Nanah was born of idolatrous parents, and was himself an idolater before he became the follower of one true and living God. If he renounced his parental faith and embraced that of a Deist, why should he not be called a Kerannee? This stopped her mouth, and she was never heard to utter this scornful appellation any more,

Respectfully submitted,

KAMAL MOE MOOKERJI.

In a private letter Mrs. J. P. McKee, who is now in this country, says: "I will quote a few remarks made by the Government 'Inspector' when he visited and examined the schools last April. We receive a grant in aid from the government and so our mission schools are examined by the government inspector:

"The number of schools under the Mission at Gujranwala, is as last year, eleven, viz., one central school and ten branch schools, teaching up to the Infant Standard. The total number of girls under instruction in all the schools is 488. Next year the Central School will have all the primary classes in it complete. The whole group of schools is under a Head Mistress, Miss Mookerji, who gets 50 rupees a month. She teaches in the main school and superintends the branch schools.

"A male teacher is employed to teach arithmetic and he is quite competent to teach up to the Upper Primary. I think that 50 rupees is not too high a remuneration for the head mistress of such a large school. The instructional state of the classes is satisfactory throughout; in the Central School especially.

"I was glad to find the daughters of so many of the well-to-do people of the city attending the Mission School. 25 girls, out of a class of 27, passed the Lower Primary examination, of whom six have been awarded scholarships of three rupees each and nine girls out of the infant class will have awards of two rupees each. The Central School building is a good one. INSPECTOR."

"Of course the Government Inspector, being a servant of the English government, does not examine into or interfere with the amount of religious instruction given in our schools. He simply requires that the pupils in the school be brought up to the required standard in secular studies. The main object of our schools is to teach the Bible and try to impress the truths of Christianity on the hearts of those bright girls, and, to have the full time to do this, I often found (when I went into the city last winter) Miss Mookerji at her post a full hour and a half before the time for opening the school, busy teaching a class or two before the bell rang. When I would step in and lay my hand on her shoulder, saying, 'Why, my dear girl, I hardly expected to find you here so early, this cool morning,' she would look up with a smile on her face and say, 'We are preparing for examination. We need the money and must not fail. And I can't take any less time, in fact must have all my time to teach the Bible lessons.'

"My heart warms and goes out to the dear sister that in imagination I see toiling on alone in those schools, cheerfully working for the Master. Alone, because there cannot be another found who is willing to share in the self-denial and live in the city, that she may have an influence and do good to the people among whom she lives."

INDIA.—TRAGIC NUPTIALS.

BX WILLIAM KNIGHTON, LL. D.

AS a rule, the great bulk of the people in India, both Moslem and Hindu, are too poor to permit of their indulging in the practice of polygamy. Those who are born to power or wealth look forward to a plurality of wives as a necessary and indispensable accompaniment of their wealth or dignity. Practically, the evil of the institution is most felt when the poor man begins to better his position in life, and to become rich. The wife who, under other circumstances, was happy and contented,—cheerfully performing her part in the little drama of her life, whatever it might be, seeking to cheer and soothe her husband's anxious hours,—becomes, as wealth increases, anxious and uneasy. She may take pride in additional ornaments or finery, but there is a dreaded trial looming in the distance. Her own future happiness or misery, as well as that of her husband, depends upon her temper and disposition. If she have the temper and disposition of the slave, all may be well. A new and younger wife makes her appearance in the household. If the first wife conform cheerfully to this new order of things, if she consent, without remonstrance or repining, to take the second place in the little world in which she formerly ruled supreme, all may be well. But this cannot often be expected. Many of the instances of domestic disputes leading to cruelty and ill treatment, or even to graver crimes, in Hindu families, have their origin in the entertainment of an additional wife.

Rughbur was a shopkeeper in a bazar, situated in a village on the high road between Lucknow and Fyzabad, the two largest towns in Oudh. He was an active, prudent, pushing man of the Ahir cast. In the days of his poverty he had married a poor girl of the same cast, Nazi by name, characterized by beauty and prudence. Rughbur was eighteen when they were married, and Nazi was twelve. For ten or twelve years they lived together happily. Rughbur was prosperous, and he was willing to admit that his prosperity was due, in a great degree, to his wife's thrift and wisdom. Two children—a boy and a girl—were growing up, both healthy and promising.

When I first saw her, Nazi was decked with an amazing number of silver rings; arms and ankles were covered, her ears and neck were laden. She was the envy of many of that little village community; and her two little ones sported in the most gorgeous finery, on all occasions of festivity, in that bazar.

In an evil hour for poor Nazi, Rughbur went to Durriabad, in the ordinary way of business, and put up at the house of a wealthy shopkeeper. It was known by this time that Rughbur was a prosperous man, and I cannot help thinking that it was more by design than by chance that Rughbur was allowed to see Mukhily, his host's daughter,—a girl whose grace and beauty were conspicuous,

Among the Ahirs of Oudh marriage is not usually contracted till the girls are twelve or thirteen years of age.

That evening Nazi was attending, as usual, to the interests of her husband and children with all her accustomed zeal and prudence; that evening Rughbur was bargaining with his host to let him have Mukhily, a girl not quite thirteen years of age, as his second wife. Nazi was mentioned during the negotiation.

"Nazi is one of the best of wives," said Rughbur. "Mukhily will be as a daughter to her."

Poor Nazi! poor Rughbur! little did either think of the tragic events that were to spring from that night's negotiation. Rughbur knew what Nazi was when happy and contented: he knew nothing of her spirit when roused and defiant:

Before he returned to his own home Rughbur was the betrothed of Mukhily, He did not take his new bride home with him. He should come or send for her as soon as he had made his arrangements at home—so he said.

Great was the astonishment of Rughbur when he found Nazi determined to oppose the admission of the new wife into the little household. "It is not as if you were without a son," said Nazi; "there is no reason in it, She shall never come into this house as your wife whilst I am here. Rughbur, I will die first."

"But I am her husband," argued Rughbur; she is my wife, Nazi. Be reasonable. Ask the brotherhood."

He meant, consult the leading men of our caste whether I have or have not a right to take a second wife—"Ask the brotherhood."

But Nazi had fully made up her mind. She shook her head, calmly, slowly, sorrowfully, as those do who have fully made up their minds.

In order to conciliate Nazi, Rughbur even went to the expense of engaging and furnishing a separate house in the bazar for his new wife. But Nazi would not be appeased. "Rughbur, I will die first," she said, again and again. All this I learned from Rughbur himself, afterward, when the case came before me judicially.

He was very busy preparing his new house and attending to his business for a month before he brought Mukhily to her future home. Nazi all the time was calm, resolute, and reticent, whilst he was all bustle and preparation, anxious but determined. At length at the end of the month, all being ready, he went off to bring home his new bride. He would not trust her to any one but himself. Nazi bid him adieu tenderly and sorrowfully. She was determined not to await the arrival of her new rival, but she had no home of her own to go to. Her father had died before her marriage, and her mother had died since. They were poor. She had no relative near but a widowed sister, one who lived alone, and supported herself laboriously by grinding corn with a hand-mill. The widow's life was literally one of grinding poverty.

The morning after her husband's departure Nazi called in her husband's uncle and one or two of his friends from the bazar, old men of her own caste, and to them she told the whole history. "I have no one to go to," she said to them, "but my widowed sister, who lives in our village seven miles away. I know she is very poor, and works very hard for her living, but she is honest. I, too, will work hard as I used to do. I will not remain here to see another wife sit on my head, and rule my children. My lord is master here to do as he pleases, but the English raj is just, and will not let women be made slaves of. I call you to witness that I take off all these ornaments—they are my lord's: I give them all into his uncle's keeping, to be given

up to him when he returns. Yes, the ornaments of my little ones, too; they are all his. I take only the poorest clothes we have, and with dust on our heads we go out, we three from my lord's house. He prefers his new wife to us. May he be happy with her."

So saying, on the threshold of the house, Nazi put dust on her head and on the heads of her two children, and with some tears of womanly sorrow walked mournfully away, holding a child in each hand; nor could the remonstrance of the uncle or his friends stay her.

Two days afterward Rughbur returned, and found things as Nazi had left them. He had brought Mukhily with him, and until he came within a short distance of his house he had heard nothing of what had taken place during his absence. He was very angry when he heard the whole, and knew not what to do. For the present, however, dissembling his rage, he received over the property from his uncle, in the presence of the same witnesses, and then set about attending to his business.

Mukhily, of course, exclaimed loudly against the unreasonableness of Nazi, and urged Rughbur to act with determination. He soon made up his mind. He called together, first, a meeting of the brotherhood—that is, of the elders of his own caste. It was allowed by the majority that Nazi had no right to a divorce, no right to withdraw from her husband's house, no right to take away the children. such being the almost unanimous decision of the brotherhood. Rughbur persuaded his uncle to go to the village and communicate this decision to Nazi, and to bring her and the two children back.

When the uncle arrived at the widow's house he found the two sisters laboriously grinding corn with the hand-mill, consisting of two circular stones, the upper one moved round on the lower by means of an iron handle inserted into it. This mill is doubtless of the same character as that referred to in the New Testament, "Two women shall be grinding at the mill; the one shall be taken, and the other left (Matt. xxiv. 41). It is a laborious employment, and one very poorly remunerated.

Nazi listened to all the uncle had to say, but remained firm and resolute. She would never be a slave, she said, in the house in which she had so long been mistress.

"And the children?" asked the uncle.

"They may be taken from me by force," said Nazi. "They will not go of their free will, or with my consent."

The uncle found that this was quite true, and so he returned unsuccessful to Rughbur.

Then it was that Rughbur first came to the Court. The whole case was inquired into, the evidence of the husband himself, of his uncle, and some of the witnesses was taken, and Nazi was summoned. Then an order was issued that she should deliver up the children. She did so sorrowfully. It was a distressing scene. She wept, and the children wept bitterly. Rughbur had hoped that rather than part with the children Nazi would have returned with them. But it was not so. Some weeks elapsed before Rughbur again petitioned the Court. He wanted to get an order that Nazi should return to him. During those weeks he went himself to the widow's house and saw Nazi. He found her living in great poverty with her sister. He pictured the ease and comfort she might have at home. He even promised that her sister should live with them. The widow was delighted at the prospect, and joined her entreaties to Rughbur's. But it was all in vain. Then it was that Rughbur threatened the Court again. He had taken legal advice on the subject. He was sure he could get an order for her to return. But she was deaf to his threats as to his entreaties. After that he presented his second petition.

The case was brought forward again, and Nazi pleaded her own cause. She said that the hope of seeing her children sometimes alone kept her alive. She pleaded to the Assistant-Commissioner to have mercy upon her. He felt for her but he had his duty to perform. Judgment was reserved for a future day. The case was adjourned. Little did Rughbur or Nazi know of the difficulty the magistrate had in deciding the case, —of the struggle waged within him between pity and sympathy on one side, and duty on the other. He had to consult legal enactments. He had to inquire into the provisions of Hindu law on the subject, and the customs of the caste. His duty was plain. He must order Nazi to return unconditionally to her husband.

When the order was read out in Court in Hindustani, Nazi was present. She threw herself on the ground, begging for mercy. She kissed Rughbur's feet, and asked him to have mercy. She exhausted all the arts of entreaty known to her, but all in vain. The magistrate Sahib and the husband were equally immovable.

"This order must not be enforced with harshness or violence," said the magistrate.

"I will give her what time she requires," replied Rughbur; "a week, or two weeks, if she insists on it."

"Two days will be enough," said Nazi, gathering her chudder about her head as she rose to her feet. There was a look of desperation on her countenance as she said this. I shuddered as I looked at her. I feared some tragedy that I was powerless to avert.

Rughbur returned home that day loud in his praises of English justice, and the wisdom and justice of the Sahib-log.

In two days he presented himself at the widow's cottage to bring his wife back with all becoming dignity.

"Where is Nazi?" he asked.

"Where is Nazi? asked the widow.

"You trifle with me," said Rughbur; "tell her I have come to take her home honorably. I have the chowdrey's bullock hackney here, and I will drive her home myself."

"I have not seen Nazi since she last went to Court," said the widow. "I thought she had returned with you, and that she would soon come for me."

It was too true; poor Nazi was missing, and has been missing ever since. Doubtless at the bottom of some well, or amid the slimy ooze of some pond or stream, all that was mortal of the first wife of Rughbur, the Ahir, reposes. Life's fitful fever over, she sleeps well. Search was made for her by the police, but without success. No one ever heard more of Nazi.—*Abridged from Indian Female Evangelist.*

YOUR MISSION.

Hark, the voice of Jesus crying,—
"Who will go and work today?
Fields are white and harvest waiting!
Who will bear the sheaves away?"
Loud and strong the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying,
"Here am I; send me, send me?"

If you cannot cross the ocean,
And the heathen lands explore;
You can find the heathen nearer,
You can help them at your door.

If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus,
Will be precious in his sight.

If you cannot speak like angels;
If you cannot preach like Paul;
You can tell the love of Jesus,
You can say he died for all.

If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms.

If you cannot be the watchman
  Standing high on Zion's wall,
Pointing out the path to heaven,
  Offering life and peace to all;
With your prayers and with your bounties
  You can do what heaven demands;
You can be like faithful Aaron,
  Holding up the prophet's hands.

If among the older people,
  You may not be apt to teach;
"Feed my lambs," said Christ, our Shepherd.
  "Place the food within their reach."

And it may be that the children
  You have led with trembling hand,
Will be found among your jewels
  When you reach the better land.

Let none hear you idly saying,
  "There is nothing I can do,"
While the souls of men are dying,
  And the Master calls for you.
Take the task he gives you gladly;
  Let his work your pleasure be;
Answer quickly when he calleth,
  "Here am I; send me, send me!"

—*Selected.*

WHAT WOMAN HAS RECEIVED FROM CHRIST—WHAT SHE OWES TO HIM.

MISS ELLA M'KIM.

HAT has woman that she has not received from him? for he is our "all in all." In him we have life and being, and the hope of salvation. He left his home in glory, his Father's house of many mansions and his seat upon the heavenly throne, laid aside his royal garments, came to earth and took upon himself the form of a servant, suffered and died to satisfy divine justice in our behalf, and is now in heaven preparing a place for us.

We have but to contrast the condition of women in heathen lands with those in our own Christian land, to see what woman has received from Christ. They sit in the darkness of heathenism, ignorant and degraded, with no hope beyond this present life, living as the beasts that perish.

Living in a gospel land we have the light of divine truth shed abroad in our hearts, giving us desires for something better and more enduring than this present life. Do we live purer and better lives than the women of heathen lands? It is the gospel of Christ alone that makes us to differ. His Spirit implanted in our hearts teaches us these things.

The precious gospel of peace, which we have received from him, contains so many precious and blessed assurances of his loving favor. Lo, I am with you alway, even to the end of the world." "Ask, and ye shall receive; seek, and ye shall find." We receive eternal life according to his promise. "No man cometh unto the Father but by me, and he that believeth on me, though he were dead, yet shall he live." To the weary and heavy laden he gives sweet assurances of peace and rest which the world can neither give nor take away.

His fullness satisfies the longing desire and unrest which wealth, pleasure and fame have ever failed to do.

We can only see how much we owe to Christ by comparing our surroundings with those whose homes are the habitations of cruelty. Upon no class is the transforming power of the gospel so visible as on the women of heathen lands. Without the gospel they are on a level with the lower order of creation, with it they are lifted from their degradation and fitted to be co-workers with God.

We can assist in this great work by our example, by our conversation, by our prayers for his cause, and by the money we contribute in various ways to extend his kingdom. In view of the debt we owe we should be prompted to greater liberality for his cause. We can all become home missionaries and lend a helping hand to those around us for "His sake," who ever went about doing good. Seeing how much we owe, let us be up and doing.

"The helping time is short,
The privilege is great,
And when the Master shall say to thee,
'I count it all as done for me.'
The recompense is great."

Wurtembnrg, Pa.

SPECIAL PREPARATION FOR SPECIAL DUTY.

THE Bible seems to be a picture gallery, in which we can see every phase of human experience.

We see faith, love, obedience, joy and sorrow, repentance and forgiveness, service and reward, victory and defeat; all the noble as well as the ignoble traits of humanity pictured out and hung up in true light of the gospel.

The subject before us is "Special Preparation for Special Duty." The thoughts were suggested by a study of the Bible picture of "Esther, the Beautiful Queen." Without further reference to the familiar story of her life, look at two other pictures illustrating the same thought.

Take Moses, for example. He was forty years being prepared by God for his life work. Not among kings and princes, not as the leader of armies, not before the people in any sense as a deliverer, but away in the desert leading his flocks in green pastures and beside still waters, as quiet a life as one could well imagine, and yet all the while being prepared for special duty in after years.

The life of David presents another picture of special preparation for special duty. He was only a little lad when he was anointed king over Israel, but he was not set upon the throne without any preparation for the kingly duties that awaited him; but after the anointing he was sent back to his flocks and the lowly duties of pastoral life were made the training school for future greatness. The discipline of care and watchfulness were steps which led him to the throne.

And further study reveals to us that not warriors and statesmen alone received special fitness for their life's work, but all who were called of God to go forth and labor for him.

The question which comes to each one is, "Has God a special work for me to do, and am I prepared to do it?" When we look abroad and see the millions who need the Lord, but who know him not; when we hear the Macedonian cry, spoken, Oh, so plainly, "Come over and help us," can we shut our eyes and ears, and say—"there's nothing for me to do"? Believing that one reason for inactivity in the Master's service is not so much a lack of knowledge as a feeling of inability to do efficient service, together with very vague and visionary ideas of what true missionary work is, permit the following suggestions, which are offered with the prayer that they may be the means of stimulating some one to increased earnestness, and a more diligent use of whatever ability God may have blessed her with.

And first the field. It will be admitted by all that the home is a field in which every true woman can missionate, a field which will call into exercise all the graces

needed in any missionary enterprise, but aside from this perhaps no place is more distinctively woman's field of labor than the missionary society, since its work is carried on entirely by women. Here then is where all can find something to do. Let us notice some of the duties that come to us there, and see how we can especially prepare for them:

First—There is a subject assigned for each meeting. We have a whole month to prepare in, but how many of us take pains to inform ourselves on that subject before the time of meeting? How many give it one hour's thought?

Religious papers are full of information concerning mission work. Lay aside any articles found pertaining to the subject and bring them forth for use at the proper time. Any subject is more interesting after we have made a thorough study of it; so then, let us be more earnest, more conscientious in preparing ourselves for this duty, and see how much more pleasure and profit can be found in our meetings.

A printed program, with topic for each month, might be a good plan, since each member would have the entire list before her all year, and more preparation could be made. But this would be of small advantage unless attention be given the matter.

A second duty that will confront us is the duty of prayer. There is no greater hindrance to the success of our meetings than the unwillingness of so many to lead in prayer. I presume there has never been a missionary society organized in which this has not been felt. Especially is this true in our own denomination, where, for so many years, women maintained absolute silence in religious exercises except in singing the psalms. Train up a child in this way, and when she is old it will be well nigh impossible to make her depart from it. True there is a noble band of Christian mothers, who, overcoming these early disadvantages, are foremost in all the work of the church showing some of their daughters, who have never felt the restraining influences of former days, but the majority are of these whose voices are never heard in public supplication. So then we say prepare for this duty. Prepare for it by more private prayer. Ask for help in this matter.

Think beforehand what you desire to ask for: If need be, write out your petitions, so as to fix them in your mind. But, you say, that would be mere form, not true prayer, and, you say, that praying from a sense of duty is not true prayer, but he who hears and answers prayer is pleased if we try, even in a feeble way, to honor him, and he will accept such prayers as these, if offered with a sincere desire to worship him and advance his kingdom. And bye and bye he will make what was done for duty's sake a pleasure, and will graciously send the Holy Spirit to indite our petitions for us. Let us then, while we prepare to read or speak, prepare to pray.

Is it necessary to add as a third duty, prepare to contribute? And yet how often we forget our money and think it no matter—we will hand it in again—thus making the contributions irregular and causing the treasurer no small annoyance. Regular, systematic giving—how good a thing it is! Prepare for it, remembering that now, as of yore, the Lord sits over against the treasury, noting not only what we cast in, but also what we retain.

Voluntary exercises may be in order; prepare for them. A verse of scripture, a psalm to sing, a word of exhortation or experience, any of these may be of profit in the meeting and should be conscientiously prepared beforehand. These are some of the duties that will meet us in the monthly missionary meeting, and for which special preparation should be made.

It is only by the performance of each duty as it comes to us that we will ever

rise to a higher plane of Christian living. A refusal to speak a word for Jesus, to offer prayer, is not only a hindrance to our own growth in grace, but an injury to the cause which we have espoused. We say our talents are few; true, but we are only responsible for what we have, and not for what we have not. Or our opportunities are few; true, but may not the quietness and seclusion of our country homes be the very place where God is training us for more active service.

Are not the incentives to work, the present help promised, the future reward, sufficient to constrain each daughter of the Church to cry out, "Lord, what wilt thou have me to do?" and then to carefully and prayerfully make the needed preparation.

MRS. W. W. GORDON.

Easton Calf.

Missionary Correspondence.

THE PARSONAGE FUND.

LOS ANGELES, CAL.

REMBERS of the missionary societies will be glad to know that the parsonage built during the past year by their contributions has been found to be very satisfactory. The Superintendent of Missions, after a personal examination, reported that it was well and substantially built, and the missionary says that his entrance into it was a great relief from a burdensome rent and from the discomfort of the very uncomfortable rooms in which they had been compelled to live. Being alongside the church it is a great benefit to him in his work. He can give himself wholly to his ministry.

The amount furnished by the societies for this parsonage was $2,000. They may be assured that their gifts were well used and are bearing good results.

The Parsonage Fund is still before the societies for their part of the church extension work. The board of managers, at a recent meeting, in accordance with the action of the Women's General Missionary Society, selected the Omaha Park Avenue parsonage as the special object for the present year. This congregation is the outgrowth of a mission Sabbath-school and is doing a good missionary work, both in its own locality and in another destitute part of the city, by a mission station. A parsonage was a necessity, and there was room for it on the church lot. As the urgency was great, the Board of Church Extension assumed the payment of $2,500, and has advanced the money. The house is well arranged, comfortable and substantial—just such a house as you would wish a missionary to live in. Being on the same lot with the church, the pastor finds that he can do much more work and do it more efficiently. We hope to be able to give a cut of it in the next number of the MAGAZINE.

It is to be understood by all that the parsonage fund is altogether a loan fund. It is paid back in easy annual installments, so that with less than the rent of a house the missionary has from the first a fixed home, and the congregation soon has a house to be given free of rent. The contributions of the societies thus come back and go out again to do good over and over. Assuming that the societies build at least one every year, by their contributions, there will soon be a fund which will be sufficient to build a second one, thus doubling the work of the societies.

It would be difficult to find an object more worthy of the sympathy and the help of the women of the church, and in which they can do a more permanent as well as an immediate good. We therefore ask your continued and liberal support. Send all contributions through the regular channel, the Presbyterial treasurer, but if there is no Presbyterial treasurer, send to the Treasurer of the Women's Board, Miss E. J. Sloan, Pittsburgh, Pa.

A. G. WALLACE,
Cor. Sec. Board of Church Extension.

Mrs. H. C. CAMPBELL,
Cor. Sec. Women's Board for Home Missions and Church Extension.

DEC. 4, 1888.

LETTER FROM KNOXVILLE.

KNOXVILLE, TENN., Nov. 12, 1888.

MY DEAR FRIENDS:—I believe I have a half promise to redeem with regard to writing you of the opening of school this year. I might plead many of the standard excuses, but instead will do what I can to give you an idea of what we are and have been doing.

Saturday, September 1st, found all the teachers and a goodly number of students on hand and ready for work. We had a longer vacation than usual, as you know, on account of the sickness during last year. Our hearts failed us oftenon the journey, in spite of the great number of encouraging letters we received through the summer from the students, telling of their anxiety to return; for we could not tell what would be the effect upon those who desired to come when they would learn why we closed so long before the usual time.

When we entered Knoxville that Saturday morning, the train was immediately boarded by students, some of whom had been on the grounds all summer, working on the farm, and others who had been constituted, or who had constituted themselves probably, a committee of reception, and, in answer to questions, gave the welcome information that many students and all the teachers but one were back and ready for work. How pleasant it was to shake hands again with Miss Wallace, who had been away to Oregon since we last saw her. As we crossed the hall, Miss Cleland, schedule in hand, came hurrying by and stopped to say, "Howdy." She and Miss McBride seem to have been gainers instead of losers by the fever. They never looked as well since they have been here as they do now. Miss McCahon, another invalid when we parted, seems as well as ever. She staid here all summer, and stored for winter use the products of the farm—gallons of apple-butter and shelves filled with jars of preserves, pickles, etc., testifying to her diligence and thrift. Miss Armstrong is the only teacher who was not better, and even yet she is unable to leave her room. She is with her sister at Darby, Pa. Miss Anderson, of Marysville, Tenn., has charge of the sewing department.

Each year the number of students present at the beginning of the term has been greater than the preceding one, and this year is no exception, notwithstanding the fever last year and "Yellow Jack's" near approach this season.

Monday, September 3d, upwards of forty smiling faces greeted us in Chapel, nearly all old friends. Each week has been adding to our numbers until now the Chapel students are eighty. Inquiry at the office reveals an increase of 57 in the Boarding Department since September 3d, making the number there eighty-three and still coming.

The "Training School" opened with nearly one hundred. I do not know the exact number. The Little Girls' Home

shelters twenty-six at the present writing.

All the departments are running smoothly except the Music, and it is through no fault of the engineer that more and better work is not done there. It is as hard now as in days of Egyptian oppression to "make bricks without straw" and Miss Shaw's hands are tied for want of instruments. One good organ and one not so very bad are all the institution owns. The last two years she succeeded in renting a piano, or rather a poor apology for one, but this year even apologies were not to be had until now. Several persons outside the College who wished to take lessons were put off from time to time in hope that one would be provided.

A student, sometime ago, remarked, "We take no account of the sun here, we live by bells; we wake, we eat, we study, we recite, we—I had almost said sleep by bells; the sun is not up these mornings much before our breakfast bell rings; after breakfast and family-prayers there is apparently a great deal of confusion in the house, but if this be confusion there's method in it; by the time the next bell rings all those dishes will be washed, tables reset, halls, sitting-rooms and bed-rooms in perfect order, and we will have a little quiet time for study before the bell calls us to recitation.

Our recitation hours are from 8:20 A. M. to 1 P. M., after which we have dinner, then recreation until 3:30; study from that until 5:30, supper, recreation until 7 P. M., study until 9:15, and the bell, which has rung at least a dozen times since it waked us in the morning, sends us to bed again.

The annual query, "Where shall we put them," is beginning to present itself; the library is invaded, rooms that were used last year for recitations are used as sleeping and study rooms; we still have room for a few girls, but Christmas will probably find those full too. Yellow fever did keep a few girls away that we know of, and perhaps some we did not know of.

The students have been quite excited over the election, but that excitement is almost a thing of the past now and Thanksgiving day will be the next break in the monotony of school life. It seems but yesterday that we began this year, and I find it hard to realize that two and one-half months of the term are numbered with the past.

You will receive letters from other and abler pens shortly, I think, and they will give a better and more entertaining account of the work. With this promise I will not trespass further on your time and patience.

Very cordially,
M. A. AIKINS.

SIALKOT, Oct. 29th, 1888.

MY DEAR FRIENDS:—

The summer with its burning sun and hot winds; the wet season with its heavy rains and fogs, hot steamy atmosphere, damp beds and mould, are now past and we are in the beautiful month of October, which to me is the most pleasant month in the year.

The missionaries who have been taking a little rest in the hills are now all back at their stations, making their arrangements for the season's work in the district.

The medical work which (I am sorry to say) had to be stopped, due to my own sickness, has been again open since October 8th, and, though the number of patients as yet is not so great as before closing the hospital, there have been quite as many as I, in justice to myself, could see until my strength is perfectly restored. For some time I have felt the need of a native helper with a knowledge of medicine to aid me in this fast growing work. At last my wish has been gratified and I have secured the service of Mrs. Hankins, a native doctor, who

though her knowledge of general medicine is not what I could wish, bids fair to be much help to me.

My plans for the winter's work are somewhat different from last winter, as I hope to do some village work in the villages near Sialkot, driving out three days in the week to such as can be reached within ten or twelve miles and returning the evening of the same day. This I will do on alternate days, my helper, Mrs. Hankins, taking charge of the dispensary work at the hospital during my absence.

In this way I hope to carry on two lines of work at the same time, keeping an oversight of both, with what result is yet to be seen. The medical work during the year has been most encouraging both from a professional and spiritual standpoint. The women have come daily in large numbers, many coming fifteen and twenty miles, all listening with much interest to the teaching of the gospel, asking questions and carrying home with them not only that which will relieve the body but some of the precious truths of the Gospel.

Many have expressed a desire to learn more of Christ, and one, an indoor patient, wished baptism, but this could not be administered while in the hospital. I spoke to the native pastor to do so as she was dismissed from the hospital, but being obliged to close the hospital, she returned to her village some distance away and has been lost sight of for the time. The village is one in which our sister mission, the Scotch, have been working and no doubt will gather her in. But it makes but little difference whether it is Paul or Appolos, so she is safe in the fold of Christ.

The work has been begun on the hospital. Some bricks are on the ground and Dr. Stewart, who is to superintend the work, was marking out the foundation Saturday. It is with much pleasure that I look forward to the new building. With many thanks to the dear sisters for their interest in the medical work, I am, Yours sincerely, MARIA WHITE, M. D.

A young Karen girl, who was a trouble to others by her bad temper and language, suddenly changed, and from being hated became quite a favorite with her companions.

Being asked how this came about, she said, "When bad words rise I pray to God, then shut my teeth tight, and choke them as they come up."

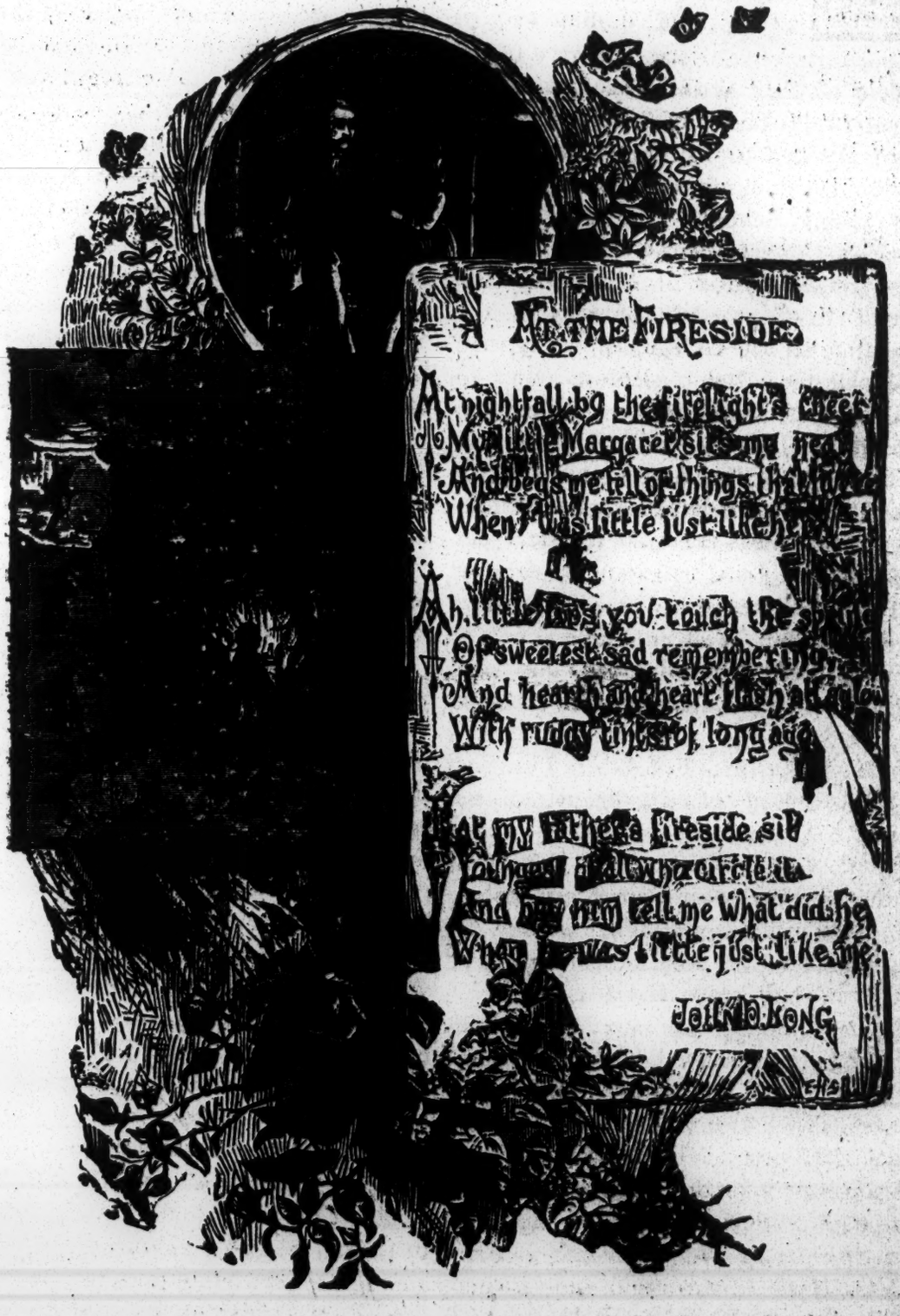
Might not some of us learn a lesson in this from this poor half-taught heathen girl?—*Faithful Witness.*

We are put to shame when we learn that in Abeih, Syria, a woman's monthly prayer-meeting is supported by 400 regular members. Is it possible that American Christian women have less cause than these for gratitude, and less need of future mercies? Can our churches prosper while we are contented to receive blessings and remain perfectly passive. —*Woman's Work for Woman.*

A great world conference on Sabbath school work is to be held in London next July. Deputations are expected from all quarters. So many are going from the United States that it is probable a special steamer may be especially chartered to carry them. Particulars will shortly be announced by the Sabbath School Union.—*Faithful Witness.*

It has long been laid upon the hearts of those inrerested in the spread of the gospel in Morocco, to have an established centre for the preaching of the Word in the capital where its men of influence and learning congregate.

Young Peoples' Department.



ALBERT LAE COLLEGE.

UR young people are addressed this month by different members of Albert Lea College. This name may be an unknown one to the majority of the readers of THE WOMEN'S MISSIONARY MAGAZINE. That our college exists is a fact attested to by three and a half years of such experience as usually befalls young schools. It is a young women's college established by the Presbyterian Synod of Minnesota and opened in September of 1885 at the same time as the college for young men at Macalester. Its' curiculum aims to be as high as that of western colleges in general, including classical, literary, scientific and English courses, with special ones in music and elocution. Its first graduate was from the musical department last June. Among its faculty are two graduates of Indiana University, one of "The Western," one of Mt. Holyoke, three of Monmouth, and one received her musical education in New York.

Whoever has heard of Albert Lea, has doubtless heard of the beauty of its scenery. The college is situated in one of the most beautiful spots in Southern Minnesota, overlooking Fountain Lake. This lake is an unfailing source of amusement in the way of boating and skating in their respective seasons.

We have among our number several who are being educated for the missionary work. The young lady who contributes the letter is from the mission school of Montery, Mexico, and is here being prepared for the work among her own people. She has studied English about two years.

A Y. W. C. A. was organized during the first year, this term, with an enrollment of forty students in the college. There is a membership of forty, including the teachers, in the Y. W. C. A. Among its different lines of work the missionary department is the strongest. With an enrollment of sixty during last year, the missionary contributions of the college amounted to $125. The regular meetings of this department are held once a month, Sabbath evening. The aim is not to have a set programme, but this is the general plan: At the beginning of the year each student chooses a certain mission field as her special study and is expected to give items on it at the regular meetings. One advantage of this plan is that each has an especial instead of a general interest in the work. Besides this, the different fields are taken up according to the order given in *The Church*, with the addition of some other denominations not there provided for, and papers are prepared on these by the young ladies who have these countries as their special study. Other exercises are added to vary the programme.

The daily fifteen minute prayer-meeting is well attended and kept up with interest. Once in two weeks this meeting is devoted to the Y. W. C. A., items of news in regard to the organization, the reading of letters from other associations and prayer for the work.

The annual convention of the State organization met at Albert Lea in November. Among those who addressed us were Miss Evans. the lady principal of Carleton College, Mr. Plant, of Minneapolis, well known as a bible student, and Mrs. Wind, the missionary lecturer.

At a recent consecration meeting of our association, this was proposed as our motto, "Yoked to Christ, Witnesses for Christ, Consecrated to Christ, Abiding in Christ." The earnestness of purpose among our students and faithful work done show that the Lord hath helped us hitherto by His spirit.

K. I. H.

LETTER FROM MEXICO.

DEAR FRIENDS:

The scenery of Mexico is beautiful. The town, Lerdo, where we live, is situated in a valley and so is Monterey.

The religion of Mexico is the Roman Catholic. It was introduced after the Spaniards went there, about 1521. Before that the people had many and different gods. (Huitzilpochili was the principal one and god of war. Flaloc was god of water. Fezcallipoca was god of heaven Miclantenctli was god of hell. Cuatlicue was god of flowers.) But although they had such a religion it is said that some of them were very wise and knew that there was a God who made the earth and heaven. One of them was Nebzahualcoyotl, a great poet and astronomer. He was the ninth king, and one of the best. When he died it is said that not only his subjects wept for him but all the other sovereigns whom he had helped with his talents and army. His son, Netzahualpilli, was also a good king.

The ambition of the Spaniards was not to convert the people to their religion but to make money through their religion. (When Nuno de Guzman went to Mexico he wished to secure as much gold as he could, so he called all the principals of the different states and asked them for gold, and as one of them gave a little and said that he had no more, Nuno believing that he had more but did not want to give it to him, ordered him to be burned. There were many other cases like this.) As far as I have read the history, I have found that only two persons were baptized because they really believed the religion. The rest were baptized by force. But that happened more than three hundred years ago.

When Protestantism was introduced in Mexico they thought it was a new religion and if the Protestants did not believe in the saints in Mary, in the Cross and in all the ceremonies, it must be the religion of Satan.

An aunt of mine was telling one day to some ladies that she was very sorry because the Protestants were coming, that they were very bad people because their religion was the worship of Satan; so she was sad, and after awhile she said, "Oh, what shall we do! Lord, have mercy upon us!" I heard it and I was very much afraid of Protestants. A few days after that one of our National days came, and my aunt took us to the place where the speeches were to be delivered. As I was about nine or ten years of age I did not pay any attention to what they said, but I was looking down one of the streets and I saw a very tall, black man coming, and the first thing I said to myself, "There is a Protestant! Here they are!" and as he came nearer I could not stand it more but began to call to my aunt, almost crying, and said, "Please let us go home." My aunt was almost frightened and asked me, "What is it dear? Do you not like to stay here longer?" "No," I answered, "come with me." "But what is it?" she asked again. "Can you not see that Protestant that is coming!" She did not answer anything but laughed and said, "He is not a Protestant, he is a negro; he is not a bad man." He was the first African I ever saw.

Now I wish to say something about the gospel, but not where was the first church and who established it, because I do not know anything about that. A cousin of my aunt's was very sick at her house, and we lived with her at that time. As he grew worse every day, his wife told him that it was necessary for him to prepare himself and confess to the priest. He answered that he did not need to confess his sins to a man like him; but that he had confessed his sins already to

God, because only He could forgive them. At that they were frightened, but could do nothing because he did not want the priest. A few days after this, one day he was very sick and one of our neighbors used to go often to see him. That day he went about three o'clock in the afternoon. When he came, my aunt, half crying, said: "D. Silverio, could you not read something for my cousin? We believe he is dying." And she showed to him a pretty book that my sister carried with her whenever she went to the Catholic church. That book is the principal one that every Catholic keeps because it contains rules. D. Silverio said, "yes, but I must tell you that I do not read in these books because I do not believe what they say." "Well," said my aunt, "then you may read in any one that you like." "Very well," said he, "I will call some friends to come here if you will let me and they will read something for him." My aunt said "Yes," and he went. In the afternoon he arrived with two gentlemen. They at once commenced to talk to my aunt's cousin, and then he thought that all was right. After a little while, one of them, who was the true Protestant began to read in the Bible and then to sing. The very first thing that I noted was that they did not look at the saints as we did; that seemed very irreverent to me. Next day they came at the same hour and staid with him until night, reading, talking and singing. Those who believed the gospel first were my uncle, my cousin, my sister, and my youngest brother. A few weeks after this they thought it would be nice if they could have the meeting every Sabbath and asked my uncle if he would let them have it in his house. He soon said "Yes," and they met there. The people who lived near were much astonished because my uncle allowed the Protestants to go to his house and have meetings there. Our friends began to hate us, but my hope was that this religion would not stay very long, and anyway I should never believe it. Every Sabbath people came to hear what the Protestants said. When it was the Holy week, hundreds of people were seen in the yard, and in the parlor there was no room for us, so we staid in some other place and were very much afraid, knowing that if those people wanted to kill the one that was reading they could, because there was no one to favor him. Thursday evening of the same week the Catholic church was burned. This was a terrible thing; many were in it at the time and were injured in trying to escape, and some were killed. And what do you suppose they thought about this? They thought that the Protestants did it, and they said, "The Protestants do not know what will happen to them Saturday." They would do nothing wrong during the Holy week, but it ended at 10 o'clock Saturday, and after that they could do what they pleased. The days passed by, and on Saturday after they had burnt "Judas" they started to kill the Protestants. On Saturday of the Holy week, outside of every bakery they make an effigy of Judas and fix it on a cord fastened from one street to another. Just at 10 o'clock they put fire to it and sky-rockets begin to go into the air in different directions from his body and he screams loudly and jumps around and throws out bread and cigars. When this was over they said, "Now, let us kill the Protestants." The one that had so far directed the meetings had two little children and when more than a hundred persons were seen at his door with stones and pistols, these children began to cry, the little boy put his arms around his mother's neck and the little girl around her father's. D. Tifurcio told us afterwards that none of them dare himself to throw the first stone. But at last some one said, "Let us finish at once with these Protestants" and another, "But it is a pity to kill these pretty children." An-

other said, "Go in and take them and bring them out to us;" another answered, "You go in," till one said to D. Tirfucio, "You owe your life to those children." They then went to the house where my uncle and two or three more were. There they stoned the door, but it was so strong that they could not break it, and the governor of that place, instead of punishing the men, sent my uncle and the others with him to prison. It was about 11 o'clock when the commander of the forces at Durango and Coahuila arrived at the town. He was a very great friend of the governor, but instead of going to see him as it was supposed, he immediately sent a telegram to the capital asking if he could help the Protestants who were in great trouble because the Catholics had permission from the governor of that place to kill them. The answer was that he had all power to restore order, and if any of them refused to obey he could shoot them. At the same moment he, with only two armed soldiers, went to restore the peace. The streets full of people were in less than one hour empty; the most had gone to to their homes, and many of them were sent to prison. As he found my uncle and the others there he asked them by whose order they were there. They said by order of the governor. "Who are you?" then said he. "We are those they call Protestants," said my uncle. He ordered them then to go to their homes. It is said he was very angry with the governor and rebuked him, and told him that he ought to go to prison and not those men who had done nothing wrong. That day was the end of their friendship. In the evening the people were trying to go again to trouble us, but this commander, on horseback, with his soldiers, was on the streets and dispersed them. My uncle and those who had faith at that time thought that all was through the providence of God, and I do too, now. But the help given by this commander cost him his life. After that day the governor of that town put a price on his head. Not one year had passed when one evening, at 9 o'clock, he was coming from some store when three or more policemen shot him. As for us we could not remain longer in that town, but the members of another church in Colonias sent some wagons to carry us to that place. We went there and stayed two months. I still in that time was not a christian. When my older sister said to me, "I wish to ask of my papa if when the minister comes we may be baptized and, if I forget, will you tell me before papa goes." I did not answer. I said to myself, "I never shall." After two or three weeks Mr. Thomson, with two ministers and another gentleman came, and they sang such beautiful songs that I felt in the same moment that I heard the songs that it was the true religion. The same, or perhaps next Sabbath, I heard a sermon that made me think. "I do believe and I want to be a christian, and I do not care if my friends hate me because I am not a Roman Catholic." I could not endure it longer, and I told my sister that I would like to be baptized next Sabbath. She said "But we did not ask papa!" "Well," said I, "I will not wait for anything." Oh, how glad she was, but she didn't say a word. The next Sabbath we, with more than twenty persons, were baptized.

* * * * * *

The next thing that so interested me was to go to school. Ah! but my papa never could let me go because he was a Catholic, as was my brother. All my hope was that my cousin was going to Monterey to school and he wanted me to go. After Mr. Thomson said he would be very glad if any of us could go to school, the minister who lived there, almost every day went to my home with the one object of seeing my papa, and telling him about the school. But my papa, if he had the opportunity of knowing it, went away so

that the minister could not see him. Many times it was impossible for me to believe that I could ever go to school. At last my papa was found by the minister one day, and after they had talked a long while my papa said that I could go. Oh how happy I was!

* * * * * *

I am the one who before I became a christian, when my sister, knowing about the school in Monterey, said, so happy, "Oh! how nice if we could go! What do you think?" answered, "You could go, I never would do it," and where am I now? J. O.

Albert Lea College, Minn.

GREELEY, COL., Nov. 17, 1888.

DEAR SISTERS:—

I have been promising you for some time something from this part of the Home Mission field. We will tell you of our children's prayer meeting, in the hope of encouraging and helping others who have not yet organized such meetings. We held our first meeting some four years ago and they have been kept up ever since, with unabated interest. We meet every Sabbath evening one hour before service. Just as soon as the children can read in the Bible they take their turn in leading the meeting, and frequently do it with as much ease and ability, and sometimes more, than their older brothers and sisters. Of course we have had many different ways of conducting the meetings; one habit, however, we have always retained—that of selecting some one word, and on the next evening reading verses containing that word.

Some ten years ago the children contributed the money and purchased a handsome map of Palestine. We then began the study of the life of Christ. We first took up the gospel by Matthew, selecting all the principal events in the order they are given in that book. We afterward studied the last year of the life of Christ, taking up each event as nearly as possible in chronological order.

Our plan has been to tell the story as vividly as possible, draw the practical lessons and press them home upon the heart and conscience. We also endeavored to so connect the place and events that afterward, upon relating the event, they could immediately locate the place on the map; or upon mention of the place, they could tell us the important events which occurred there. Our next purchase was the map of Sinai with the journeyings of the children of Israel marked out upon it. We then began with the book of Genesis and are now following the children of Israel in their wanderings through the wilderness. We have been both pleased and surprised at the deep interest these maps have awakened. They seem to make the events of the Bible more real to them and fix them in their memory. In addition to these exercises we are at present endeavoring to fix some verses of scripture in their mind by having them learn an alphabet from Proverbs. That is, at each meeting they learn a verse of scripture taken from the book of Proverbs in alphabetical order. We are also trying to have them remember the text of the morning sermon.

Some three months ago we dispensed with the usual services and had a missionary meeting. The subject was "The Zenana Hospital in India for Dr. Maria White." At the close of the meeting each one was given a nickel to trade with and in three months we were to have another meeting to see into how large a sum these nickels had grown. This meeting was held two weeks since. It was an unusually dark evening and as we started out we wondered if many of the children would be present; but upon entering we found an unusually large number, with very eager and expectant faces and each one with an envelope in hand in which they seemed much inter-

ested. Thirty nickels had been given out and the collection amounted to $19.00. The smallest amount in any one envelope was 15 cts., and the largest $2.50. Some had made it entirely from trading with the nickel, others had added to it with money otherwise earned.

Three dollars was given by interested friends present, but all was the outgrowth of the experiment with the nickel. We have sent it on through the Women's Board to Dr. White, and we can assure her it went with our earnest prayers for God's blessing upon the gift and the one to whom it was sent.

Very truly yours,

MRS. H. F. WALLACE.

CHURCH HISTORY.

Mamma.—Children, now that you have finished your lessons, we will resume our talk of Cyprian, and with him conclude the third century.

Robby.—But, mamma, you promised to tell us about the first hermit; will you not just now?

Mamma.—Well, perhaps I had better, then you can hear more attentively something of more importance. The name of the first hermit of whom we read was Paul, born in the city of Thebes.

Robby.—O sister, do you know about that town?

Sarah.—Yes, Robby, from history we learn that there were two cities by that name, one in Upper Egypt, and in ancient times it was Egypt's capital, and it is said the ruins have been explored seven miles on each side the river Nile. The temples known of were Karnock and Luxor. An obelisk is now in Paris which was taken from Karnock. It is supposed the city was destroyed by Ptolomy Lathrus almost three hundred years before Christ came. The other city of that name is in Greece, and known in history in earlier times than the city of that name in Egypt. For Thebes in Greece many battles were fought. At one time it was destroyed but rebuilt. This city is now quite prosperous and has ten thousand inhabitants.

Robby.—Tell me, sister, about their wars, please.

Sarah.—Not now, Robby; soon you can read all about them for yourself. Now you want to hear of Paul, the hermit.

Mamma.—Paul was fifteen years of age when his parents died. They left him a large estate which his sister's husband wished to control. Paul was a Christian, fond of learning and very amiable in disposition. His brother-in-law, in order to secure the property, informed the persecutors of Paul being a Christian, and his refusing to worship the heathen gods. Paul hearing of his brother's treachery left home, and found a pretty cave in a lonely mountain side. He was about twenty-three years of age when he began this secluded life, and lived thus until he was one hundred and three years of age.

Sarah.—Why did he not return when persecution ceased?

Mamma.—Well, he knew his brother-in-law had appropriated his lands, and he had learned to love his lonely life.

Sarah.—But, mamma, I cannot think he did right.

Mamma.—We do feel sorry he thus shut himself off from society, because the superstitious Romanists claim him as their first Monk.

Sarah.—In whose reign did he live, Mamma?

Mamma.—We think he left home during the reign of Gallus, who succeeded Decius. He, although not so cruel, hurried many of the saints off to heaven. It was in his reign we hear of Cyprian saying, "Anti-Christ has come, but Christ is

near; the enemy rages, but the Lord is our defense, and in his own time will avenge our sufferings and our wounds." Again we hear, "O what a glorious day when the Lord will count his people and adjudge their rewards, and give our adversaries the punishment due their crimes." It was during the reign of Gallus that a great pestilence swept over the part of Africa in which Carthage is situated. Whole families died, and in many cities the heathen neglected to bury their dead. It was then Cyprian gathered his people and exhorted them to assist him in relieving the necessities of the afflicted. Imitating their Father in Heaven, who sends rain on the unjust as well as on the just, the Christians indeed overcame evil with good; the rich contributing largely, and the poor gave in labor, often risking their own lives. Cyprian improved this time of sadness in eloquent sermons upon the importance of being prepared for seasons of suffering and death.

Sarah.—Did Gallus continue persecution while he lived?

Mamma.—Yes, or rather permitted it. But he was in power but eighteen months. He was slain by Valerian, who then became Emperor, and for three years was kind to all the Christians in his dominion, had important trusts placed in their hands, and entertained those at Rome in his palace. During this time of quiet, the Christians held a council in Africa presided over by Cyprian. It was attended by sixty-six ministers, all of them learned men. This was for the purpose of settling important matters in the Church.

Sarah.—Do you remember what subjects interested them most?

Mamma.—One was the baptism of infants; not whether they should be baptized, for all agreed that baptism came in place of circumcision, but some thought the sacrament must be performed the eighth day, while others thought it a matter of indifference as to the time or age of the child. Another question arose from the fact that a member of one of their churches had attended some theatrical performance. Cyprian, with others, showed how inconsistent the profession of the gospel of the pure and holy Jesus was with the play house. At that time in Rome no stage player, or one engaged in any theatrical performance, could fill any office of state, and yet the people attended plays. As a writer remarks, "In this they showed that their politics were purer than their morals."

Robby.—Well, mamma, I am glad that king was kind to the Christians.

Mamma.—Yes, Robby, but his kindness lasted only three years. Many times in history you will be reminded of the advice given in your Bible, "Put not your trust in princes." Like many of whom we read, he was influenced by wicked men around him, who hated Christians and were jealous of the favor shown them. They succeeded in their wicked counsel, and one of the very many soon called before the Roman Proconsul was Cyprian. (The Proconsul's name was Paternus). Coming into the council chamber he was addressed by Paternus in these words: "The sacred Emperor Valerian has done me the honor to direct letters, in which he has decreed that all men should worship the gods whom the Romans adore. Cyprian replied, "I am a Christian, and know no God but the living and true God. This God we Christians serve; to him we pray day and night for all men, and for the Emperor." Paternus replied, "You will die the death of a malefactor, &c.," then said, "for the present you will be banished." To this Cyprian replied, "He is no exile who has God in his heart, for the earth is the Lord's and the fullness thereof." Paternus sent him to a small town fifty miles from Carthage, near Cicily, overlooking the sea. He had private lodgings, and all who could came

to him; he, hearing of his brethren in the ministry thrown into vile prisons and condemned to death, wrote constantly to them during the time he was there. This Proconsul died and Cyprian was permitted to return to Carthage and live there in his own garden. Knowing that persecution raged throughout the Roman Empire he daily expected his summons. Senators and other prominent men came to him, offering to conceal him in some country seclusion, but he would not consent, knowing that he would endanger the lives of his pagan friends. Soon the new Proconsul, Galerius Maximus, came to Carthage, and soon the good Cyprian was seized in his garden and carried to the council chamber. Crowds followed, for he was loved by all. His examination and trial was long, but the answers of the great man were always the same unswerving trust in the Lord Jesus Christ. The sentence came, "Let Thascius Cyprian, who refuses to sacrifice to the gods, be slain with the sword." A troop of soldiers attended him to the place of execution, to whom he gave a blessing. To the executioneer he gave money. Soon his soul was with the God he loved so well.

Robby.—Yes, mamma, that is what the bible says, "The souls of believers do immediately pass into glory;" but will you soon be done talking?

Sarah.—O, no, mamma intends finishing the third century.

Mamma.—I did intend, Sarah, but we must not weary your little brother, and must leave some interesting events for our next evening. M.

FOR MISSION BANDS.

DIALOGUE ON SYRIA FOR FIVE LITTLE GIRLS. BY C. A.

Maude—I nearly always like to study and hear about the different countries that we read of every quarter in our Mission Band, but I must say I think Syria is so dull; I do not know anything about it.

Lottie—Perhaps that is the reason you find it so dull. Why, it is the very country where Jesus was born and lived. I have been studying about it, and I think it is just wonderful.

Maude—Do you? Tell us about it please.

Nellie—Is it a very large country, and how are the people different from us?

Lottie—Well, girls, do not ask so many questions at once, and I will try to tell you what little I know. The Presbyterian Mission in Syria covers an extent of country about one third as large as Minnesota—

Volberg—I suppose if you wanted to go there you would have to cross the ocean to Europe, take steamer there and go to Alexandria in Egypt, and then go by steamer again to Syria. At least that would be one way.

Lottie—Just think, girls, it is the oldest country in the world, and you all know Damascus is the oldest city. Why some say that a grandson of Noah founded it.

Volberg—Oh, I know about Damascus. Naaman, the leper, lived there, that great captain whose wife had a little Jewish captive maiden to wait on her, and she told him to go to Elisha, a prophet of her own country; he would tell him how to be cured. He went, and Elisha told him to wash in the river Jordan seven times, and he would be well. At first, you know, he said he would not, because he said the rivers of Damascus were so much better, but afterwards he went and was perfectly cured.

Nellie—Why I did not know that Damascus was in Syria.

Lottie—Yes indeed, and Tyre and Sidon Antioch and Beirut, and others I do not know so much about.

Gusta—Was it not at Damascus that Paul was let down in a basket from a window by night when he wanted to escape from the Jews.

Lottie—Yes. Many of the houses are built of mud, baked hard and white in the sun, and some of them are built on the wall that surrounds the city; so you see they could easily let him down from one of them.

Volberg—And the street called Straight is still there. The shops are called bazars, and are so small that the shop-keepers put the articles they wish to sell outside on the street and then sit down among them and wait for buyers.

Nellie—It must be funny to see the second stories of the houses built partly over the street. They must be dark and crowded.

Maude—But they have such beautiful gardens and some fine stone houses. Does it not seem dreadful that the Mohammedans own this beautiful city, and nearly all the people are followers, not of Christ, but of the prophet Mohammed?

Lottie—But the missionaries have schools there now, and the parents let their children go to learn English and to sew, but most of all to learn about Jesus.

Gusta—And just think, girls, the first time the name "Christian" was given was at Antioch. Don't you remember it says in Acts, "And the disciples were first called christians at Antioch?" Don't it seem strange when there are so few christians there now?

Volberg—I think Tyre is so wonderful. It is right there on the coast, you know. It is a great wicked city, so rich that it sent its ships all over the then known world, to buy and sell a good many things. Why, in those days, everybody knew about Tyre as we know about London or New York.

Maude—And yet in Ezekiel it says it should be destroyed and should never be any more.

Nellie—And has it come true? Is there no city there now?

Lottie—No, only a small place; its fishermen only have a few poor boats, and in the place where stood its beautiful palaces they say it is as bare as the top of a rock, and the fishermen spread their nets on what is left of its great walls.

Nellie—Yes, it says that very thing in Ezekiel, "scraping her dust from her and making her like the top of a rock," and it says, "It shall be for a place of spreading of nets in the midst of the sea."

Maude—What I want to know is, do the people who live there now know about the disciples and the wonderful things that happened there? Do they love and read the Bible?

Lottie—Not many of them do and they have been taught by the missionaries. The Presbyterians have five mission stations in Syria, and the missionaries are spreading the news of the gospel as fast as they can. But most of the people study and read only the Mohammedan book, the Koran, and call us infidels.

Nellie—What are these "mission stations," and where are they?

Maude—Oh, I know! They are Beirut, Obeih, Sidon, Tripoli, and Zahleh. Each one is, as you see, named for a town, though it covers all the district about the town. Something like our presbyteries, you know.

Gusta—Yes, and we send missionaries there who go around from place to place teaching the people about Jesus.

Lottie—They say that now a person can go into Tyre or Sidon on a Sabbath morning and see the people going to church carrying copies of the gospels translated into the Arabic. Our

church has a wonderful college in Syria, too, and many men graduate every year who will help to spread the gospel.

Volberg—And there are seminaries for girls in Beirut and Sidon and Tripoli. I hope all the girls who go to them will be as true missionaries as the little slave of Naaman.

Nellie—I should think it would be beautiful to see the very places where Jesus and his disciples were.

Gusta—So do I; and I read that a school has been built near the very fields where the shepherds watched their flocks th night when the angel came and told them that Jesus was born.

Lottie—Well, now, Maude, don't you feel more interest in Syria, and would you not like to help those people to know more about Jesus?

Maude—Yes, indeed I do, and I mean to find out more about it, and do all one little girl can to bring about the glorious time when all shall know Jesus, from the least to the greatest.

Editorial Department.

THE New Year with its "cheery greeting" desires to shed its light into the hearts and homes of the friends of the MISSIONARY MAGAZINE, and as we step upon its threshold of work for the Master and the church we profess to love, it is surely a proper time for retrospection as well as consideration. The question naturally presents itself, "What has the MAGAZINE accomplished? Has it done its proffered work of "searching out the cause we know not?" In its humble beginning eighteen months ago it proposed to advocate among many others three very important things: 1st, To disseminate missionary intelligence and create an interest in the needs and missionary enterprises of the whole "household of faith," but primarily to help forward the common work of our own church by a plain and full representation of its different departments of work as represented and furnished us by its several Boards, with "constant recognition of their essential unity in one strong and active organism." Our desire to promote the unity of her whole system of mission work has been paramount, so much so that we have refrained so far as possible from making the MAGAZINE an organ solely for woman's work or of magnifying the importance of that part of the church's work, and therefore we are ready to *divide* the discouragements and lament the lost opportunities as well as share with the very "least of these *our brethren*" the rewards of faithful service for the bygone year.

2d, To cultivate the spirit and habit of prayer for missions.

3d, To encourage and stimulate to more cheerful and constant giving to the cause of Christ, recognizing the field as the world. We know too well that this high aim has not been realized. If we had no other way of judging of results, the subscription list alone would reveal the secret. We also know that to venture upon the changes and additions the committee are confident would make the MAGAZINE more attractive and useful, means increased expense on our part and increased help and effort on the part of our constituents. *We* do desire to increase the number of pages, but to do this we must double the subscription, and is it asking too much, dear sister, that *you*,—and *you*,—and *you*,—combine tact and effort and procure one subscriber *each?* In the full and cheerful expectation of this, let us "all rejoice together that God is in the midst of his people, and when we see his work then we are glad."

EDITORIAL COMMITTEE.

We call attention to the statement in reference to the Parsonage Fund. This fund appeals specially to the sympathies of the women of the church. As we sit at our warm firesides we will enjoy them all the more if we have done our part towards procuring comfortable homes for our faithful missionaries and their devoted wives, many of whom are doing heroic work in a very quiet way. Let the appeal meet with a cordial response from our societies.

And here allow us to urge the sending of money through the regular channels rather than in response to private appeals. We should gladly avail ourselves of the services of our Boards who spare no pains

to make themselves acquainted with the needs of each case and then make a wise and careful distribution of the means at their disposal. Any other course will incur the risk in the future as it has done in the past of an occasional waste of the offerings of the church.

FROM our exchanges we learn that the periodicals of most of the women's missionary societies are self supporting and some are sources of revenue. The Magazine published by the Baptist Board, "Helping Hand," has a subscription list of 24,000 and transferred in 1885 a surplus from its periodical account to the secretary's salary $1,247. "Life and Light," published by the Congregational Women's Board has been self sustaining from the beginning, with a subscription list of 17,000. The Presbyterian Woman's Work for Woman has 14,000 subscribers and a balance in the treasury on the right side. Women's Evangel of the United Brethern, with a membership of little over 6,000 in missionary societies, has a subscription list of over 2,000. The Heathen Woman's Friend, of the Methodist Woman's Society, with 20,000 subscribers, has not only paid its total cost from the beginning, but has supplied a large revenue which has been expended, in part, in the publication of gratuitously circulated literature calculated to convey information and arouse an interest among the women of the church. During last year alone it furnished the funds for the publication of 1,800,000 pages of such literature, and also for the current expenses of a vernacular paper in India for circulation among women in zenanas. After granting $2,293.50 for the above purposes in 1885, it transferred to investment account $1,850. For years it has furnished funds for similar purposes, yet it has an accumulated fund of $10,600 invested in bonds and banks. With a membership of 17,529 in the missionary societies of our church, we know, dear sisters, you do not expect the Magazine Committee to rest satisfied with a subscription list of 3,700. Do you?

WE trust that many have and will yet respond to the appeal of Mrs. Mary B. Reid in the *United Presbyterian* with reference to Dr. Gordon's monument. Dr. S. E. Johnson, the devoted friend of Dr. Gordon, as is stated in said appeal, assumed the entire responsibility of paying for the monument, and as she is now making all her plans to return to India in the near future, and bears so many other responsibilities, will not those whom God has blessed with an abundance of means take pleasure in contributing something to this object, and thus relieve her and at the same time unite with others in a tribute of love and respect to the memory of that good man who did such noble pioneer mission work in the Punjab and gave to us "Our India Mission"? All contributions to this object should be sent to Mrs. J. B. Herron, 188 Sandusky street, Allegheny, Pa., who will acknowledge each by a copy of the memorial pamphlet.

DR. S. E. JOHNSON and Miss Emma Dean Anderson, of our India mission, who are now lecturing in different parts of the Church, are leaving a good impression wherever they go. Their talks are both entertaining and instructive. The latter carries with her, besides a number of other curiosities, an entire kitchen outfit which astonishes American housewives with its simplicity. Dr. Johnson, as most perhaps know, is earning money thus to fit herself more thoroughly for her medical work in India, while Miss Anderson devotes the proceeds of her lectures to the Memorial Hospital. We take pleasure in commending them both to societies and congregations.

THE Women's Missionary Society of the Fourth church, Allegheny, presents to the readers of the MAGAZINE the excellent picture of Miss Mookerjee which adorns the first page of the present number. All who have the interests of the MAGAZINE at heart are deeply grateful for such thoughtful and generous friends.

Some sayings of the press with reference to Canon Isaac Taylor's paper on "The Great Missionary Failure" and which are of special interest just now must be held over till our next number for want of space.

IT will be noticed that the name of Miss Mookerjee is spelled differently by different persons. We presume that the difficulty of accurately spelling foreign names in English will account for this.

WE are often asked about the rates of postage on the MAGAZINE to foreign countries and would reply that they are the same to all points in Europe, Asia, Africa and Australia, viz., 24 cents per year, or two cents per copy. To Canada and Mexico the same as in our own country.

THE great Sabbath School Conference of the World will be held in the city of London next summer. The United Presbyterian church, which should have been represented in the Conference of Missions but was not, ought by all means to send delegates to the grand Sabbath School meeting.

Women's Auxiliary Board, Etc.

THE WOMEN'S BOARD.

SECRETARY'S REPORT.

Some good people might think it a little strange if the MAGAZINE did not contain a report from the Women's Board. The publishers would get their share of blame, and even the country postmaster might be suspected of retarding much valuable information. To avert all such surmises it is hereby announced that the December meeting was thoroughly routine. Details of that nature are not particularly edifying, hence an apology is unnecessary. Such a chance to sermonize is rather tempting. Theories can wait until another time.

A certain Presbytery laments its backwardness in contributing to the Boards of the Church, and requests missionary societies and Sabbath-schools to assist in raising the quota of the Presbytery. Of course there are cases where it is proper for societies to help the congregation, but such cases are rare. Would it not be well to try a few business principles in congregational affairs? Where the ability of individual members is never tested the strength of the congregation is unknown.

In many places it is customary to depend on a few liberal-hearted ones to "make up the quota." The indifferent rank and file, however, do not hesitate to assume all the other privileges of a paying member and vote unblushingly whenever occasion offers. Surely it is time for a new deliverance as to what constitutes a church member "in good and regular standing." It has frequently been shown that many who were thought to be financially excusable are the very ones who are ready for every good work, and so the whole question of ability to give depends largely on the presence or absence of a "willing mind."

The MAGAZINE would soon double its list of subscribers if every one of the 17,529 members of missionary societies would make a slight effort. It is not very hard to ask others, "Do you take the MAGAZINE?" You will be surprised to find how willingly names are given. Notice, too, whether the Church paper is in those homes; for a reading church is invariably a working church.

It is taken for granted that the Minutes of the General Missionary Society will not be forgotten. Let the next canvasser provide herself with sample copies of MAGAZINE, Church paper and the Minutes, and see if the end does not justify the means.

December 6, 1888. MARGARET M. SHAW.

RECEIPTS FOR NOVEMBER, 1888.

[When not otherwise specified, the money is from the W. M. S. of place named.]

Foreign.—Miss Mary Rodgers, San Jose, Cal., $3; Bayard, Ia., 5; Iberia, O., 10; Peter's Creek, Pa., 25; Northwood, O., 10.

Salaries.—Miss Smith, Garnet Pres., $28; First Kansas Pres., 37.50; Tuscarora, Pa., 12; Miss Campbell, Monmouth Pres., 50; Miss Corbett, Brookville Pres., 10; Miss McCahon, Chartiers Pres., 25.

Miscellaneous.—1st Washington, Ia., support of Nundee in Mrs. Lytle's school, in India, $20; Norwich, O., Asyoot college, Egypt, 10; Walton, Kansas, to educate Fareeda Girls in girl's school, Asyoot, 13.

Women's Hospital, India.—Ellison, Ill., $20; First Xenia, O., 25; East Union, O., 17.50; Norwich, O., 10; Memorial offering by the Misses Anna, Bella and Alice Morrow, Albany, N. Y., 50; New California, O., 15; Members of Children's prayer meeting, Greely, Col., 19; Sabbath-school, Etna, Pa., 10; 6th Allegheny, 50; Coultersville, Ill., 8.

Home.—Norwich, O., $10; Union, Butler Pres., 6.20; Chartiers, Chartiers Pres., 50; Peter's Creek, Pa., 10.

Warm Springs' Indian Mission.—1st Xenia, O., $10; Springdale, Pa., 10; Mrs. D. J. Munsch, West Bellevue, Pa., 10.

Freedmen's.—1st Los Angeles, Cal., $12; West Bellevue, Pa., 15; From same for Bible Reader to Freedmen, 25.

Church Extension.—Springdale, Pa., $10.

Ministerial Relief.—1st Xenia, O., $10; Memorial offering by the Misses Anna, Bella and Alice Morrow, Albany, N. Y., 50; 1st Los Angeles, Cal., 10; Springdale, Pa., 10.

Orphans' Home.—1st Monmouth, Ill., $25; 2d Xenia, O., 21.42; Washington, Pa., for the hospital, 26.40.

Wattsburg College Endowment Fund.—Sunbeam, Ill., $10; North Henderson, Ill., 10.

Contingent Fund of W. A. Board.—Rock Island Pres., $5; Chartiers Pres., 5; Brookville Pres., 1.

In report for October two omissions in amounts occur: Newton, Kan., $2, for Church Extension and Parsonage Fund; Oil City, $6.50 for Orphans' Home.

Receipts for last month, in Miss Shaw's report, should be $830.02.

E. J. SLOAN, Treas.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

1st—Psalm 119, 97-102.
2d—Prayer.
3d—Psalm 119, 79.
4th—Short talks, or papers. Subject; "The entrance of thy word giveth light; it giveth understanding to the simple."—Psalm 119, 130.

1st: The darkness of error flees before the light of truth.

2d: The unlearned and simple-minded may have true heart knowledge of God's word.

3d: Let us send forth the blessed word of life to the millions in Egypt and India, and hold up the hands of those who are now teaching and preaching the word in those dark lands.

Roll call—Each member repeating a scripture text.

Unfinished business, appointment of committees, collection, prayer, singing psalm 43, 3; adjournment, hand-shaking and Christian greeting.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, care of Mrs. W. C. Hutchinson, Xenia, Ohio.]

The readers of this Magazine will remember that it was proposed about a year ago to open a new department, to be known as the "Question Drawer," but because the Editorial Committee failed to find anyone one who was willing to take charge of this department (and perhaps being a little discouraged because the questions proposed at that time did not receive a response from those who were able to answer them), the idea was dropped for the time being. But feeling that a department of this kind would bring into activity much of the latent talent of our church, and would give the public such knowledge as would be of practical benefit to all who are laboring in this branch of the Lord's work, the committee still continued their efforts to find one to take up this work. I have at last yielded to the committee's request to take charge of this department, with mingled feel-

ings of fear and courage. Fear, because I feel my utter weakness and unfitness for this work. Courage, because I know that the success of this work does not depend on my literary ability, but upon the sympathy and assistance which I shall receive from all who love the Master and are willing to do all in their power to advance His cause and kingdom.

That the reader may know just how to render assistance, I will make some suggestions. Let everyone who is desirous of any information (concerning missionary or church work) send questions to this department, and let every one who reads these questions, (whether man or woman, clergyman or layman) feel himself or herself personally invited to answer them, and not each one leave them for some one else to answer.

Do not drop a question because it has been answered once, if some one feels that he has more to say on the subject. Please make your questions clear and your answers brief and to the point.—ED.

QUES. How can we keep the boys in the bands? Should they be organized with the girls, or by themselves?

QUES. What are the best methods of instructing the young in the missionary work of the church?

QUES. Why should we preach the gospel to the heathen at home and abroad?

QUES. What is the most successful way to reach and win the confidence of the unconverted.

QUES. How reach and benefit those who will not allow us to help them?

QUES. Should ladies send "quota" to Presbyterial L. M. S. treasurer, when pastor and congregation make no effort to raise the "quota"?

ANS. We feel very sorry for the one who asks the question, (Should ladies send their "quota" to the Presbyterial L. M. S. treasurer when the pastor and congregation make no effort to raise the "quota"?) to think that an earnest woman has to work under such discouragements, but we must answer her question in the negative, for several reasons:

First. The first duty of every church member is to the church, to pay her part of the congregational expenses and to the boards of the church. This must be paid as the General Assembly directs, or it will not find its way to the different boards for which the assembly has asked it.

Second. The Women's Auxiliary Board is not one of the boards for which the assembly asked this money, and they do not want any one to pay their "quota" into its treasury. But after they have met their obligations to the other boards, what they can give beyond this will be gladly received by the Woman's Auxiliary Board, and used to help on the great missionary work of the church.

Third. The neglect of the pastor, or other members of the congregation, to do their duty does not release us from doing our duty in this matter.

We hope this question will be answered by others. Let us have a full expression of opinion on this subject.

RESOLUTIONS.

The Y. L. M. S., of Beaver Falls, Pa., having been called for the first time to mourn the death of a loved and useful member, well known to many of the readers of the Magazine, desire to place on record our appreciation of the life of one who was always ready and willing to do what she could for the Master's service, Miss Maggie Ailey, who died at her home in Beaver Falls, after a lingering illness, October 17, 1888.

Miss Ailey was a faithful and successful teacher in the public schools of Beaver Falls for several years, being a graduate of the State Normal course of Pennsylvania from Edinboro.

As a society, we feel that we have lost one of our most earnest and helpful workers. Never more will we hear the earnest pleas on behalf of a world lying in wickedness that came from her. The voice is hushed, her pen is stilled, yet her thoughts, which were so often given to encourage us and stimulate us to greater usefulness as workers for Christ, still live.

We cherish her memory, trusting that her cheerful, christian life, patience during intense sufferings, and her triumphant death, may incite us to renew our consecration to the Lord and his service, for we know not the day nor the hour when our work will be laid down, when for us "the harvest is ended."

To the bereaved parents we would extend our heartfelt sympathies, commending them to Him who was their loving daughter's stay and support in the great sufferings through which she was made to pass, who said, "I am the resurrection and the life. COM.

Resolutions of the Women's Missionary Society of the 1st U. P. Church, Washington, Iowa, October 29, 1888.

As a society, we desire to give expression to our feelings with regard to our friend and sister in the Lord, Mrs. Mary A. McCartney, who died Sept. 17, 1888.

We miss her kindly greetings, her earnest prayers, her deeply pious sentiments, her marked readiness in always having a promise to encourage or some passage so suited to repeat from that precious word she loved so well.

These things make every recollection of her a valued one. Yet while we lament our loss, we feel called upon to most earnestly praise and thank our Heavenly Father for her life. For this another beautiful evidence of the reality of our religion.

And we enter on our minutes this testimony of her christian life and character and our high appreciation of her worth.

MRS. REV. LAUGHEAD,
MRS. DR. MCCLELAND, } Com.
MRS. DR. CRAWFORD,

Resolutions of the Ladies' Missionary Society of Gerlaw, Illinois, on the death of Mrs. Anna Robinson Hogue, a former member of their society, who died at Clearfield, Iowa, Nov. 17th, 1888.

Resolved, Whereas it has pleased God in His infinite wisdom to remove from earth one of the first members of our society and congregation,

Resolved, That we deem it most fitting that we express our appreciation of her lovely life and character while she was with us by giving this small tribute to her memory.

Resolved, That although her death was sudden but not unexpected, we feel assured she was prepared; that we remember her as a dear christian friend and one to whom the blessings of the gospel were a treasure.

Resolved, That we who are left behind be admonished to greater diligence in the cause of the blessed Saviour, to work while it is day, for the night cometh when no man can work.

Resolved, That we extend our heartfelt sympathy to the lonely husband left after so short a time of her companionship as a dear wife, and to the mother of an only daughter and to the brothers of a sister, and that we recommend them to the care of the loving Saviour who cares for the sorrowing.

Resolved, That these resolutions be placed in the minutes of our society and a copy be sent to the bereaved friends, and also to the Women's Missionary Magazine and the Midland.

MRS. ALEX. RANKIN,
MISS MARY GERLAW, } Com.
MISS ISA MCCRERY,

The following is the action of the ladies' Missionary Society of the U. P. church of Springdale, Pa., on the death of Miss Isabel Reed.

WHEREAS, it has pleased our Father in Heaven in His wise providence, to remove by death our esteemed friend in this Society, therefore

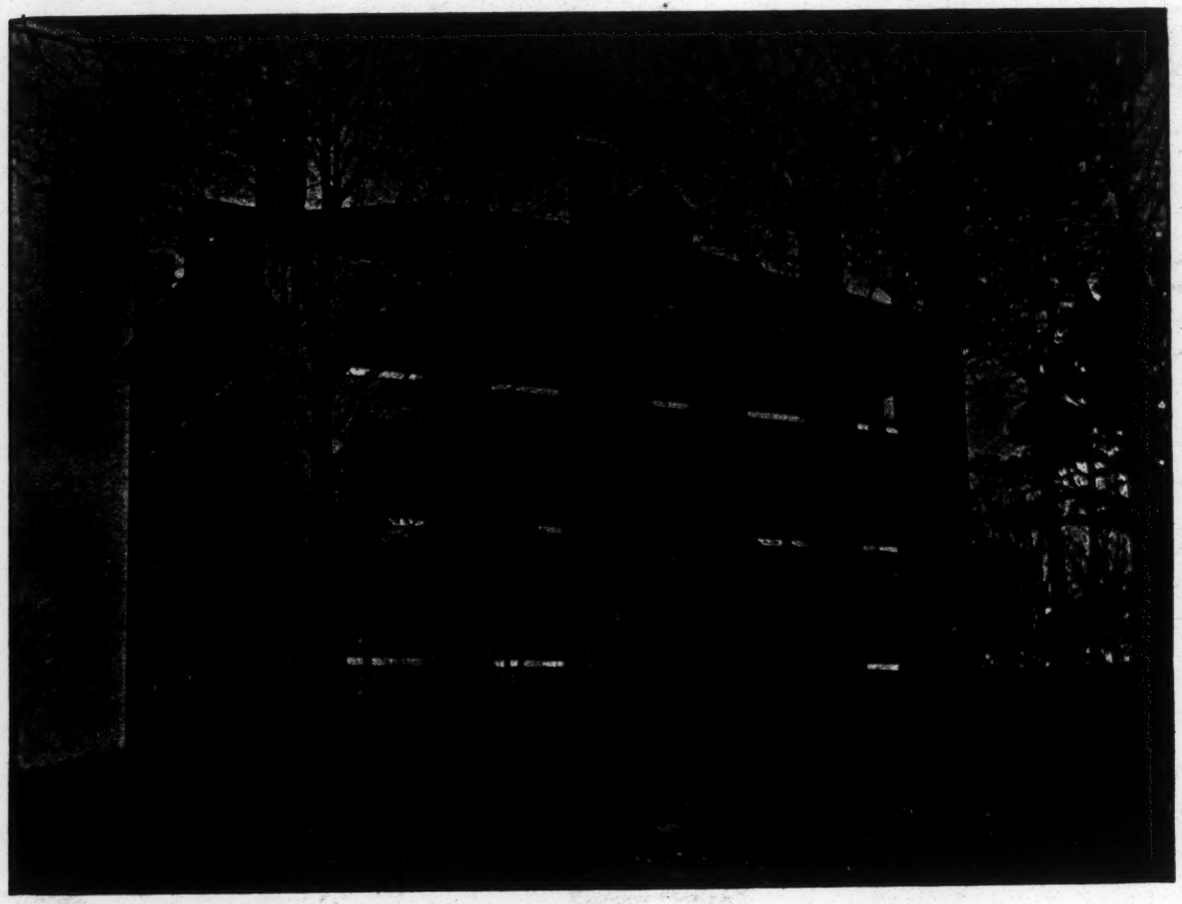
Resolved, That in her death we have lost a dear friend and helper whose christian deportment and influence was always for good.

Resolved, That while we, as members of this Society, deeply mourn our loss in her removal and shall miss her earnest labors and kind sympathy, yet we bow with submission to the divine will, knowing that he doeth all things well.

Resolved, That the earnest and heart-felt sympathy of this society be extended to the aged sister and friends in this, their great bereavement, and with them we rejoice in the assurance that their and our loss is her great gain.

Resolved, That a copy of these resolutions be published in THE WOMAN'S MISSIONARY MAGAZINE and United Presbyterian paper.

MAME M. THOMPSON,
ANNA M. WILSON, } Com.



THE LITTLE GIRLS' HOME, KNOXVILLE, TENN.